

A
M E T H O D
O F
H E A R I N G M A S S
W I T H D E V O T I O N :

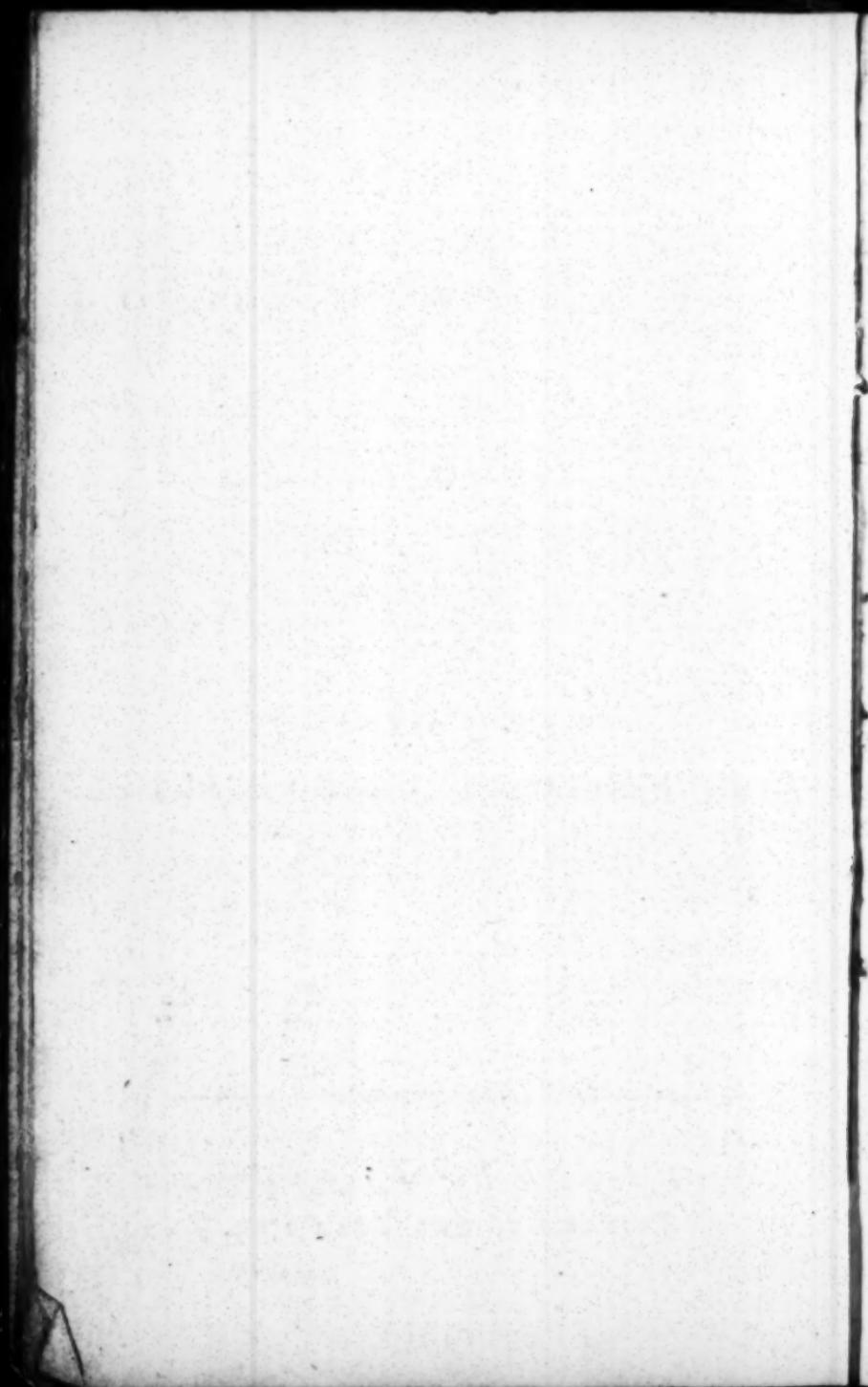
A P P L I E D T O
H o l y C o m m u n i o n .

T R A N S L A T E D F R O M T H E F R E N C H .

T O W H I C H A R E A D D E D
P I O U S R E F L E C T I O N S A N D A C T S
B E F O R E A N D A F T E R
C O M M U N I O N .

T H E T H I R D E D I T I O N .

Y O R K :
P R I N T E D I N T H E Y E A R 1793.



P R A Y E R S
F O R
H O L Y M A S S,
B E F O R E
C O M M U N I O N.

*Beg God's Grace to communicate
worthily.*

LORD, I come into your sanctuary to seek the life and food of my soul. Am I innocent enough to appear before you, and to unite myself to you? O God, judge me, and be pleased to make your judgment known to me. The holy nation only ought to receive you; those who are penetrated

trated with a sincere desire of pleasing you. Unjust men and sinners are unworthy to approach you: Permit me not, O Lord, to be led away with them. Teach me, O Lord, to discern your adorable body, and to know the price of your precious blood. Why should my soul be seized with anguish and sadness at the sight of your altars? Hope guides me, and love calls me to them. Enlighten me, O Lord; make the flambeau of faith shine in my eyes. Never let me dishonour you by a prophane and sacrilegious worship. Purify my heart; support my weakness. Send me from above that sublime wisdom which makes youth, and the most inconsiderate years of our lives, sensible of the dignity of your sacraments,

craments, the holiness of your laws, and the majesty of your presence. I hope in you, O Lord; you inspire me with that confidence which brings me to your holy mountain: Though I am frightened by my unworthiness, I am encouraged by your goodness. I shall receive into my breast a God who is afraid of losing me, and who wills my salvation. I will publish his praises! I will admire the prodigious effects of his divine charity!

O, Almighty God! who gives the bread of heaven to us who live on the earth, give me all the fervour of those blessed souls who reign with you in your blessed abode. *Amen.*

At the CONFITEOR.

*Humble yourself at the Sight of
your Sins.*

I Have sinned, O Lord ; I have violated your commandments. All that ought to have made me agreeable in your eyes has been employed in making me culpable. My thoughts, my words, my actions—all that is within me, and all that derives from me, I ought to direct to your glory. You gave me a being only to love and obey you : I have seldom submitted to the duties of obedience, and have been unfaithful to those of love. I confess it—I own it—I acknowledge it, to my shame and confusion. I will not seek to justify myself before you. It is through my

my fault, yes, through my own fault, that I have sinned ; I cannot too often repeat it, to pay homage to truth, and to confound my pride. Your inspirations, assistance, and grace, have never been wanting to me, but I have slighted them. You gave me an upright heart ; you engraved on my foul principles of religion and justice, but I have misused them. My faults have been frequent, multiplied, and even very great, since they have been sufficiently so to displease you. O my God ! shall I dare to present myself at the banquet of the elect, there to eat the food of angels !

Holy Virgin, who was the Temple of the Word, made flesh ; Holy Precursor, Angel of the Desart, who prepared him the way ;

way ; Faithful Disciples, who listened to him with so much docility, and who received him with such strong faith in this mysterious banquet ; Blessed Souls, who now possess him in Heaven, and who partake, without shade or darkness, of all the treasures of his Divinity, join me, and ask for me pardon and grace. You will speak to him, and he will graciously hear you ; his mercy itself will speak, and appease his anger.

O my God, that I could but receive you into a heart as pure as is that in your holy Mother ; as penitent as that of your greatest Prophet ; as tractable as those of your Disciples ; as fervent as those of all the Blessed whom you have crowned. I know that their affection and sentiments are beyond my

my weakness: But if I cannot possibly possess them, may I be allowed at least to desire them.

Amen.

At the KYRIE ELEISON.

Beg for Mercy.

HAVE mercy on me, Lord: Alas! if you observe all my iniquities, I cannot subsist before you: how then shall I be able to unite myself to you in so intimate a manner? Man compared to you, is no more than a contemptible collection of errors, infirmities, and weakness; how then shall I dare to approach you? If you did not look on me with eyes of mercy, I should be annihilated by one only glance of your justice. But the

the happy days of indulgence and propitiation are not yet over for me; the days of wrath and vengeance are deferred; I can call upon your name; I can call upon you my Saviour and my Father; I am present here in your temple, where tokens of your goodness alone are discovered; before an altar where you are present only to distribute your graces. I will then approach this throne of mercy with confidence, saying, Lord have mercy on me. I say it with the same compunction as David, and faith as the blind man of Jericho; forget my sins, dispel my darkness. This mysterious banquet was only prepared for the Children of Light; your goodness calls me to it; your mercy alone can make me worthy to be admitted. *Amen.*

At

AT THE
GLORIA IN EXCELSIS.*Give Glory to God, and beg his Peace.*

GLORY be to God on high ; and peace on earth to men of good will. This canticle was sung by the angels, at the manger in Bethlehem. Shall I not sing it again, Lord, now I see you hid under the dark veils which cover you ? What a glory, to see the all-powerful God, who is seated above the heavens ! What peace, what comfort, on earth, to those of good will ! Glory be to God ! whose justice is satisfied by the perpetual sacrifice of so noble a victim ; peace and comfort on earth to men of good will, and who see daily a God as it were an-

annihilate himself to save them, and feed them with his own substance. I praise you, O Lord, I bless you, I adore you, I love you, I am astonished, ravished, and overjoyed, at so many miracles of generosity and love. Shall I draw no advantage from them? Shall I let them be of no use, by the criminal dispositions of my heart? Have I a mind to perish, notwithstanding all the sacrifices you offer to save me? Shall I also slight that peace which you offer me? Shall I not strive to acquire that good will which is the source of it? O my God, calm that cruel war which rises so often in my heart, and makes the flesh fight against the spirit. Avert especially that criminal and seditious war

war which sinners denounce in
fighting against you. Amen.

At the EPISTLE and GOSPEL.

*Beg that God will grant you his
Grace to practise the Rules of
Conduct therein contained.*

O My God, what would be the effect of barren affections, if I did not hear your divine word, which is declared to me by your Prophets, Apostles, and Evangelists? How ought I to be struck with astonishment at the threats, and softened by the promises they make me in your name, and which you yourself inspired! The gospel is your work; all that is in it comes from your divine knowledge. Engrave in my heart these

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heavenly truths, which carry with them all the weight of your authority. Let this sacred flambeau light and guide my steps in the paths of justice, and say to me incessantly, what formerly Moses said to the Jews: That is what the Lord says; That is what he commands you; That is what he forbids.

Oh, holy laws! Oh, sublime and salutary maxims! Alas! I have a thousand times forgot and shook you off; but the God of Truth, in uniting himself to me, will grant me the grace to comprehend, and strength to practise your holy precepts. *Amen.*

At

At the CREED.

*Make an Act of Faith of the real
Presence of Christ in the Eu-
charist.*

I Do not only believe, Lord, that you are existing in three distinct persons, who, notwithstanding their distinction, are only one indivisible substance, but I also believe you are here really present, to give yourself to me. I believe that you renew, in this sacrament of your body and blood, the same mysteries that I read in your gospel; I find in it again the mystery of your birth; in seeing you on the altar, as newly born, and wrapped up in swaddling cloaths, little known, except by the heavenly spirits and

the humble: The mystery of your hidden life, in seeing you forgotten and left; the mystery of your death, in seeing you sacrificed every day upon this altar, as you were upon the cross; the mystery of your interment, in seeing you buried in the tabernacle as in a tomb; the mystery of your resurrection, in seeing you feed men with your glorious flesh, which is freed for ever from the empire of death. I will then no longer envy the happiness of those who saw you during the course of your mortal life. I will neither experience the concern nor impatience of those kings and prophets who longed so much to see you. My faith discloses to me here all that the kings and prophets wished with so much eagerness to see.

At

At the OFFERTORY.

*Offer yourself to God, and beg of him
to make you a perfect Christian.*

LORD, what the priest offers you is as yet only a terrestrial substance; but, by the virtue of your word, it will soon become the body of Jesus Christ. O, all-powerful God, I offer you my heart, I offer you my soul—I put it into your hands; be pleased to change it, to transform it, and consecrate it. Say but one word and it will be sanctified; draw again therein your image that has been so often disfigured or defaced by sin; change its wicked inclinations into that happy bent which makes virtue loved. Destroy, annihilate this man of sin

which is within me, with as great speed as you are going to destroy these substances, of which no more will remain than the sensible appearances. By the help of your grace, and my fidelity in corresponding to it, may I become suddenly a heavenly creature, and one worthy of possessing you on earth, and of reigning eternally with you in heaven.

At the LAVABO.

Beg of God the Purity necessary to communicate worthily.

O Pure and holy God, who heretofore said to one of your disciples, If I do not wash you, you shall have no share with me; pour now upon me the salutary ef-

effusions of your grace, which washes and purifies our souls. I am going to present myself at your sacred table; I shall partake of that bread of life which ought only to be received by the children of your kingdom. I shall receive that hidden manna which is only proffered to those who overcome the world and sin. Am I of the number of those who have vanquished it? Alas! it has conquered me, and I have been so unfortunate as to yield to its empire. Deface then, O Lord, even to the least track, these shameful defects it has left in my heart; let me not perish with the impious. If I have not walked in innocence deliver me from my iniquities.

At

At the PREFACE.

*Join the Saints and Angels in their
Homage to Jesus Christ.*

WHAT do I hear ! It is the voice of your minister, who bids me forget the earth, to raise my mind and heart to heaven. What is it that I there see ? O great God ! Angels who adore you, heavenly powers who abase themselves before you, pure souls, who contemplate, love and admire you, and whose delight is to be with you. Alas ! how sufficient to humble me is this sight ! What ! shall I receive into me this same God who reigns in heaven with so much glory ! Ah ! Lord ! I am not even worthy to join my voice in the canticles of the

the saints. You have given me leave, O my God, and I will beg of them all to help my weak endeavours. Holy, holy, holy is the Lord God of Hosts. All heaven echoes with his praises, all the universe is filled with his glory. He is going to descend into me! He is going to unite himself to me. I am not capable of honouring his greatness; and he vouchsafes to communicate to me all the plentitude of his divine nature.

At the Beginning of the CANON.

O My God, my prayers ought never to be more fervent, more extensive, nor more agreeable in your eyes than in this moment, that I am almost on the point of re-

receiving the sovereign disposer
of all graces. Propitious God !
graciously hear my prayer. Bless
the holy church to which you
have united me by the grace of
baptism, and which now opens
to me its treasures, in giving me
the body and blood of its divine
spouse. Bless the pope, bishops,
and priests ; diffuse a spirit of
zeal and sanctity on those whom
you call to the sacred ministry :
Support in them a purity of faith,
and make me always docile to
their instructions. O my God,
look down with the eyes of mer-
cy upon this island ; bless, direct,
and preserve our king, his royal
family, his counsellors, the mem-
bers of his parliaments, and the
magistrates of his kingdoms. Cast
a favourable look on the faithful
who

who assist with me at this holy sacrifice ; support the weak, comfort the poor and afflicted, convert sinners, give light to the blind, reclaim those that are hardened in sin.—I offer you, O Lord, my prayers for all, because I know you are the God of all, and that you will have us make but one body, and be animated by the same spirit.

At the ELEVATION.

*Adore Jesus Christ, really present in
the Eucharist.*

HERE is my Saviour and my God ! He is hid that he may not dazzle me with the brightness of his glory. What appears is no more. Terrestrial substances

are

are destroyed, and replaced by the adorable flesh of my Saviour; of a God-man who is not to be seen. Some words have in an instant wrought these wonderful prodigies!—Yes, it is the King of heaven! it is the King of the world! the Ruler of nations! who is now hid under these appearances! Come, then: Let us adore the Lord, and fall down before him. Let us bend our knees before the Lord that made us, for he is our God, and we are his people.

O Sovereign Master of all Nature, I adore thee; and the more I think myself obliged to humble myself in your presence, the more I am moved at the favour you do me in giving me yourself, the more I am astonished at the honour

nour I shall have in receiving into my breast him before whom all knees bend in heaven, earth, and hell. The heavens are open ! the Holy of Holies is come down upon the earth ! An altar is now the throne where the Most High resides ! The angels surround him, and, with the most lively sentiments of respect and love, they make him amends for the contempt, forgetfulness, and indifference of men. What do you do, Lord, whilst those sublime intelligences prostrate themselves before you ? You think of my salvation. You offer yourself to your Father as a victim of propitiation for the sins of the living and the dead. You burn with a desire of uniting yourself to me ; you invite me tenderly to open

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my heart to you. O King of Glory ! why do you thus run after me, a vile creature ? In what can I have deserved your eagerness ? Alas ! I have a thousand times made myself unworthy of it by my sins ;—but—What do I say ! Are you not here to blot them out ? Do you not offer yourself to the Divine Justice as a victim for the redemption of sinners ? O God ! look upon your Christ. I can no ways appease and satisfy your justice, but I do not come alone to the throne of your grace ; I offer you, with myself, your beloved Son. If you see nothing in me but the image of sin, you will find in him the most pure and perfect sanctity. Look upon this spotless Lamb, stretched out as dead upon this altar ;

altar ; hear the voice of his precious blood ; he sheds it on me to purify me, and it is through him that I shall become worthy to unite myself to him. It is after having offered him to you as a victim, that I shall have the confidence of receiving him as my food.

At the PATER-NOSTER.

Apply to Communion the Seven Petitions of the "Our Father."

O My Father, who reigns in heaven, come and reign in my soul. Come, sanctify it by your presence ; come, subject it to your will, and make it pliant and docile to the inspirations of your grace. Feed it this day with

with the mysterious bread which assuages its hunger and preserves its health and strength: Root out of my heart all sentiments of hatred and revenge, forgive me as I forgive others. Give me that wisdom which avoids temptations, and that strength which comes off victorious when they are inevitable: Deliver me from all those evils which oppress me, and give me so much uneasiness. I come to you as a son to his father, to be fed; as a guilty servant to his master, to be reconciled; as a subject to his king, to be protected; as an afflicted person to his only resource, to be comforted.

At

At the AGNUS DEI.

LAMB of God, who takes away the sins of the world; pure and spotless Victim, who alone can satisfy the justice of an offended God; vouchsafe to let me partake of the merits of your sacrifice and of your innocence.—What lessons do you give me of humility, patience, meekness, and charity! Imprint these truths in my soul, that it may be an agreeable abode for you, where you may be able to rest as in the residence of peace.

AT THE
PRIEST's COMMUNION.

ALAS! what am I to receive my Lord and my God, my
C 3 Spouse,

Spouse, my Judge, my Father, my Friend, and my All? Ought I not to be terrified at his grandeur, and humbled at my own unworthiness and baseness? Inspire me, O Lord, with all the sentiments of humility, fervour, and love I ought to have in approaching so holy and tremendous a mystery. Say only one word of salvation to my soul; since you are so good as to unite yourself to me, prepare me for the honour you design me.

At the LAST GOSPEL.

O Word made flesh! how hidden and annihilated are you to give yourself to me! You, who are the light and life of the world, enlighten me; disclose to me your

your dignity and your charms. May all the sentiments of respect, admiration, gratitude, and love croud into my mind, and penetrate it.—To communicate is to receive a God: How ought I to be struck and moved at so holy and tremendous an action! All who receive him become the children of God. What an advantage! what a happiness! what a glory! they are united to a God who is full of grace and truth. O moving grace! O divine truth! August dignity of the children of God! they become children of grace and truth!—What strength, what light, what exaltation, in a sacrament which unites man to God!—I lose myself, Lord, I forget myself in the depth of your

your mysteries, and in the immense ocean of your mercies.— I will keep close to you by the bonds of love, which is the only sentiment that can correspond to your favours.

PIOUS

PIOUS
Reflections and Acts

B E F O R E

HOLY COMMUNION.

or orationes

To reap a due advantage, and draw great fruit from this sacred banquet, we must not confine our preparation or thanksgiving to the morning or day of communion, but make it the constant occupation of our whole lives; so as to be taken up either in preparing ourselves for this heavenly food, or in returning thanks for having received it. Therefore, when preparing, let your

*your aspirations during you work
and occupations be,*

**FIRST, Of Supplication to our Lady,
for grace to receive worthily.**

O Mother of Mercy, Refuge of sinners, obtain for me purity, contrition, humility, &c. The like to your good angel, special patrons and patronesses ; for example :—O my good angel, it is your Lord, as well as mine, that I am going to receive, help me to receive him worthily, &c.

**SECOND, Of Desire; ardently wish-
ing that you had all possible fer-
vour to receive Jesus.**

O My God, I have nothing good in myself, but I desire now more than ever to receive you worthily ;

worthily ; to have more faith, more hope, &c.

THIRD, *Of Humility, frequently acknowledging your unworthiness.*

L ORD, I am not worthy to receive you, on account of my great and innumerable sins ; not worthy on account of the little service I render you ; of the little love I bear you, &c. Speak you only the word, and my soul shall be healed. You can, dear Jesus, with one word, supply every thing that is wanting in me. Do it then, dearest Saviour.

On the day of communion, place yourself in the presence of God ; invoke the intercession of our blessed Lady, and all the Saints and Angels ;

gels ; imagining that perhaps this may be the last communion you will ever make : And, were you sure it would be so, with what devotion and recollection would you not perform it ? Then make your intention. After which prepare, by acts of faith, hope, charity, &c.

F A I T H.

MY God, I firmly believe all the truths the Holy Catholic Church believes and teaches ; and, in particular, that what I am going to receive is the true body, blood, soul, and divinity of my Lord Jesus Christ under the form of bread, whole, entire, and glorious, as he is in heaven ; the same that was born of the Virgin Mary, and that suffered under Pontius

tius Pilate; that was crucified, &c.—I believe it, and am convinced of it, more than if I saw it with my very eyes, because you have revealed it, who are all truth; and in this faith I will live and die with your holy grace.

[We can do nothing better than repeat, enlarge, and enliven such acts, before communion; for, in proportion as our faith increases, our devotion must also increase.]

H O P E.

WHAT may I not hope for by receiving you, my merciful, my bountiful Saviour? With one touch, or one word, you gave hearing to the deaf, D sight

sight to the blind, speech to the dumb, strength to the lame, health to the sick, and even life to the dead; therefore you may now, my dearest Jesus, as easily give me whatsoever I want for soul or body; you come for no other end but to do me good, and fill me with your blessings. Come then, sweet Jesus! come and help this miserable soul of mine; see what poverty there is here, there is nothing in me fit for your reception; adorn yourself the habitation you are pleased to come into; give me your love, give me, &c.

LOVE and DESIRE.

AS the hart pants after the fountain of waters, so my soul

foul pants after you, my loving Jesus. I most ardently long and desire to receive you, not only that I may be freed from all my evils and miseries, but chiefly that I may have the happiness of embracing you, and of being united to you. Come then, dear Saviour, and take possession of my heart, &c.

HUMILITY and CONTRITION.

BUT how can I dare to come
near you, who are the great
God of heaven and earth, being
what I am? Though I were an
angel I should not be worthy to
appear before you, how unworthy
then must I be to receive you into
my breast, being so wretched a
worm, and, what is much worse,

such an ungrateful sinner, that has so often crucified you ! Ah, Lord, I am not worthy, but what can I do for my sins, but humbly confess them, and heartily repent for them ? This is what I do, by your grace, to the best of my power, and wish to do it infinitely better. Ah, my loving God, I am heartily sorry above all things for my sins, not so much for the punishment I have incurred by them, as for having offended and abused so good a God as you are, whom I love with my whole heart and soul, and would not offend once again for millions of worlds. Oh, strike me dead, my God, rather than permit me to be so ungrateful to you for the future.

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When near communion, raise in yourself a great devotion. Imagine you see all heaven paying their homage to their sovereign King, and that you are surrounded by the angels, who adore him with the most profound respect.

At the confiteor, renew your sorrow for your sins.—When the priest gives the absolution, receive it with an humble confidence and gratitude. When you hear "Behold the Lamb of God!" &c. enliven your faith of the real presence.—When you hear "Lord, I am not worthy," &c. humble yourself in a most profound manner, say the same over and over till you receive.—When the priest says "Corpus Domini," &c. "May the body of our Lord Jesus Christ keep thy soul to life everlasting.

lasting. Amen." Burn with an ardent desire that Jesus may take entire possession of your heart, soul, and all your affections ; and that he may deliver you from the tyranny of your enemies, and so unite you to himself, that nothing may evermore separate you from him ; to which effect you may say as follows :

COME, dear Jesus, come, and receive me ; come, and take possession of my soul and body ; of my will, memory, and understanding ; of my thoughts, words, actions ; of every look, step, breath, and motion ; in fine, of all that I am and have.—Come, and deliver me from all my spiritual enemies. Come, dear Jesus, and unite me strictly to you. Come,

Come, and make me one with you. I do now, my dearest Jesus, receive you in the best manner I can, into this my poor heart; do you one day receive me into your heavenly habitation.

PIOUS
Reflections and Acts
AFTER
COMMUNION.

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First Act of ADORATION,
accompanied with HUMILITY.

*Immediately after receiving, imagine
you see your Divine Saviour seated
on a throne in the centre of your
heart,*

heart, then prostrate in spirit
adore him with a most profound
act of adoration, lose yourself in
admiration of the infinite conde-
scension of the Divine Majesty, and
let your heart speak its own feel-
ings, either in silence, or in words
to the following effect :

IS it possible ! Is it possible !
that what makes the happiness
of all saints and angels should be
my food ? Is it possible that I
should be so happy as to receive
you, my God, and you so good
as to give yourself to me in so
endearing a manner ? Is it pos-
sible that so miserable a creature
should be so favoured ? Is it pos-
sible so great a Majesty in so vile
a place ? so great a power in an
abyss of weakness ? so great a wis-
dom in an abyss of folly ? so great a
sanctity

sanctity in an abyfs of wickedness? an infinite amiableness in so contemptible a worm? an infinite love in so great an insensibility? an infinite liberality in so great an ingratitude?

Second Act of ADORATION.

Give full scope to your understanding to vent itself by praise of its Maker, with all the expressions it is capable of, to this effect:

O My God, O my Lord, O my Maker, O my Redeemer, O my Benefactor, O my best Friend, O my most loving Father, O my Joy, my Comfort, my Hope, my Love, my All. I adore you, I bless you, I praise you, I glorify you, I honour and love you with my

my whole heart, with my whole soul, with all my mind, with all my strength, with all my powers, faculties, and senses, with all my capacity and ability, and I desire to do it infinitely better every moment of my life, and for all eternity; because you are infinitely worthy for your own sake, and for the infinite favours you have done to your blessed Mother, and, by her, to us all.

Third ACT of ADORATION.

Invite the saints and angels to adore and praise him, since we cannot do it of ourselves; to this or the like effect:

MAY all your angels and saints praise you; may the saint of this day adore you; may your most

most blessed Mother adore you; may your sacred heart and holy humanity glorify you; may your own infinite goodness and perfections love and praise you as you deserve. I wish that every moment, every breath, every palpitation of my heart, may be so many praises, thanksgivings, benedictions, and most pure acts of faith, hope, charity, contrition, resignation, contempt of myself, exaltation of you; so many most fervent communications, most devout offerings of all the masses throughout the whole world till the day of judgment, may be most pure acts of your divine love for your own sake, increasing by infinite degrees in fervor, in intenseness, and in all that pleases you, for all eternity.

THANKS.

THANKSGIVING.

FIRST, Return him most hearty thanks for all favors, particularly for vouchsafing to visit us in person.—SECOND, For the favors conferred on the blessed Virgin our mother.—THIRD, For our creation, preservation, &c.—FOURTH, And, in a special manner, for redeeming us with so much pain and labor; descending as much as we can to the particulars of his life, passion, and death: Addressing ourselves to Jesus lodged in our breasts by a lively act of faith, in this or the like manner:

IT is you, my loving Jesus, it is you that have done all for me; it is to you that I owe all that I have. What a favor have you

you done me in giving me your own most precious body and blood!—O how is it possible you should stoop so low as to come into this poor habitation of my heart! I thank you, dearest Jesus, for coming so mercifully to me; you that have so many burning seraphims to adore and love you, yet you are not content without me. What an excess of love! What a favor have you done me in giving me your own most blessed Mother for my mother; how shall I thank you, dear Jesus, for all your goodness to her, and by her to me and all mankind? I thank you for having made me out of nothing, for having preserved me hitherto not only in my being, but from so many miseries and evils which have befallen thousands, especi-

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ally from death in the state of sin. I thank you, dear Jesus, for having so liberally provided me with all things, and for so wisely ruling, governing, and ordering all for my good; particularly for calling me to your Holy Catholic Church. But how shall I sufficiently thank you, my dearest Jesus, for redeeming me with so much labour and pain? I thank you for coming down from heaven, and becoming man for my sake; for being shut up for nine months in your mother's womb, deprived of the use of all your senses, to satisfy for the too great liberty I have given mine. O my dear Jesus, it is this very body of yours, that I have within my breast, that was born in a poor stable for me; I thank you for all the cold and miseries you suffered

Fifth Sorrowful Mystery.



The Crucifixion of Jesus.

One Pater, ten Aves, one Gloria.

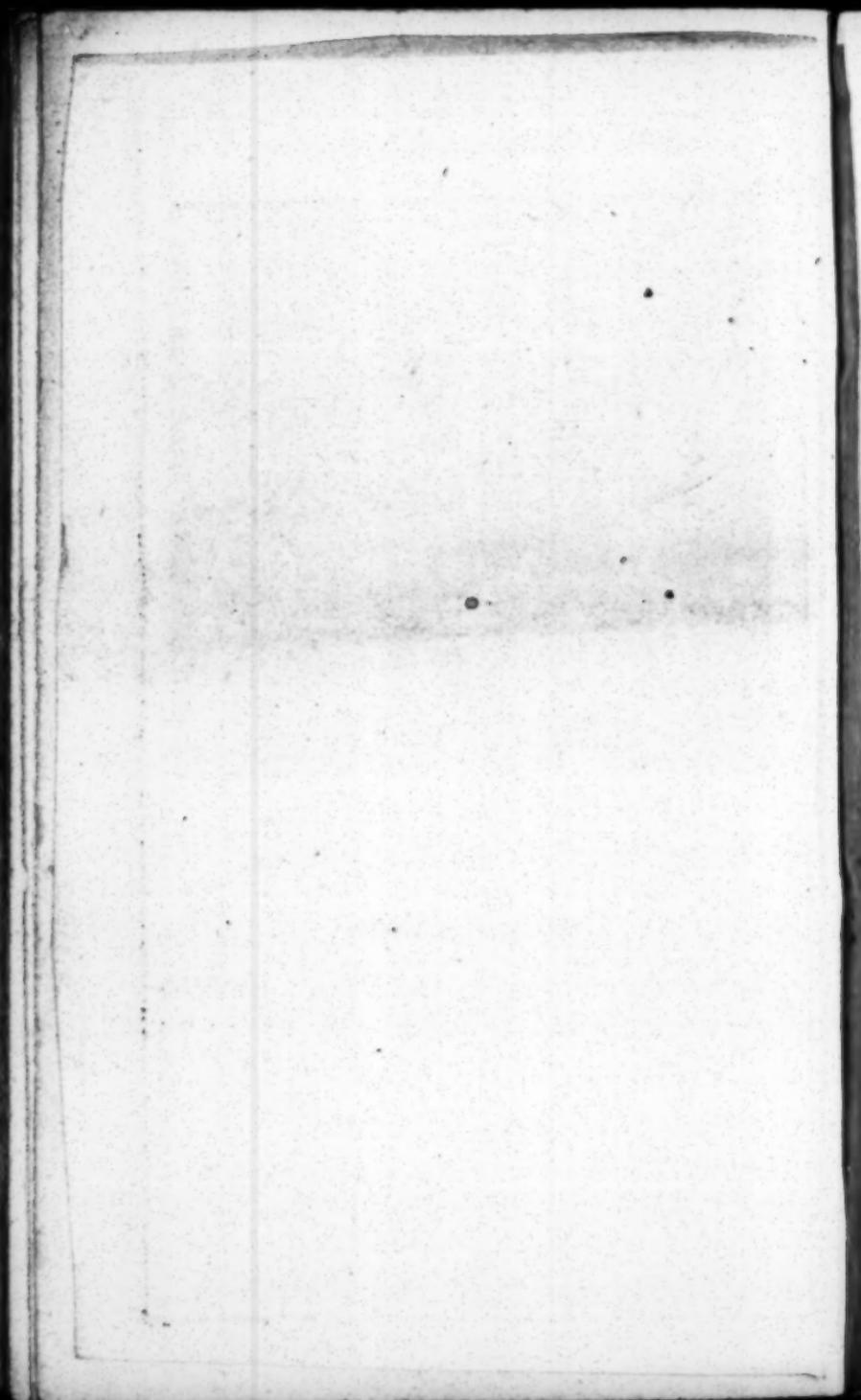
Compunction.

Every day at noon represent to yourself our Lord crucified, and reflecting that your sins are the cause of his sufferings, declare your sorrow, and promise never to offend him more.

Aspiration :

“O God, be merciful to me a sinner.”

Patron.—*St. Colman*, 29th October.



fered there for my sake; I thank you, dear Jesus, for slaving in a carpenter's shop for me; for toiling, fatiguing, and harassing yourself in teaching me the way to heaven.—Hail, sacred heart of my dear Jesus, that was filled with bitter grief at the sight of my ingratitude, which caused in you that bloody sweat; O, I thank you for all you suffered then for me. It was you, yourself, my dear Jesus, that was scourged for my sins; it was this same sacred body I now have in my breast: I thank you for all those stripes you suffered for me: It was this same sacred head that was crowned with thorns for my sake. O adorable head, see what a quantity of blood I caused you to shed for my pride, [particularly

ly on such and such an occasion, N. N.] I heartily thank you, dear Jesus, for all the pain you then suffered for me.—Then, with a lively faith, lay hold on, and, as it were, embracing with Magdalen the feet of your dear Saviour, say,—O sacred feet of my dear Saviour, how are you bored through with nails for the love of me! O precious hands of my dear Jesus, how are you also pierced with nails for my sake, and in my very house and heart, as they were my sins that did it! O sacred body of my dear Lord, see to what a mangled condition you were reduced for my sake! This is that very same sacred body, the temple of the Holy Ghost, and the sanctuary of the adorable Trinity; I have you now

now within my breast, what thanks shall I give you, or what return can I make you for so much pain suffered, and so much blood shed for my ransom? How dear has it cost you to save me! how ought I to love you! how ought I to serve you! and yet, what have I done? Nothing but sinned; sweet Jesus, forgive me: No more, no, never more, will I sin; die, die, rather than ever be guilty of sin again. O, I thank you, my dear Saviour, what numberless favours have you done me! Not a moment, no, not one of your whole life, but was embittered with pains for the love of me, and can I complain of the small pains I suffer? No; they shall for the future be my greatest delight. O how have you loved

me ! and shall not I love you ? Yes, dear Jesus, with all my heart and soul ; I grieve I have not hitherto done so, but for the future will do it to the best of my power. Is it possible, my God ! I have so much reason to love you, yet am so insensible to that love ; is it possible ! at least I wish for all that would be pleasing, and make me agreeable to you.

OBLATION.

Let us make an offering, through the hands of his blessed Mother, of ourselves, and of whatever is dearest to us, without exception, particularly the overcoming such a defect, or the practising such a virtue, betwixt this and our next communion; which resolution ought to

to be renewed every day at mass, or morning-prayers, begging grace to keep it. We should likewise wish and desire that we had the heart of our Lady, and those of all mankind, to supply for the smallness of our offering.

AH! dear Jesus, what return can I make you for your love to me? What return can I make you? O that I had the heart of your most blessed mother, and those of all mankind, they should be all yours. You see what mine is; you know my desires; I would fain give all to you, and be wholly yours; make me then such as I ought to be; you can do it: Do it then, my dear Saviour. You kept nothing to yourself, but gave all to me; every drop of your

your blood you shed for me; and and shall there be any thing that I do not give you? I offer and consecrate to you, dear Jesus, through the hands of your blessed Mother, my body, my soul, &c. Yes, dearest Jesus, make yourself master of all that I have. Oh! since you ask for this poor, miserable heart, I give it you without reserve; take it, dear Lord, through the hands of your blessed Mother; change in it whatever you please; let me but love you, that is all I desire. Is there any thing, my dear Saviour, that you would have me to do? Or can I refuse you any thing after so many favors done me, particularly that of visiting me now in person? I am ashamed and confounded that I can make you no offering,

offering, and that I have so long stood out against your blessed will, [in such and such a thing, N. N.]; I am ashamed to have wavered one moment; this, or whatever else you please; I will then, dear Lord, from this very instant, do it with all my heart; can I think it hard after all that you have done for me? O no, dear Jesus, I will, for the future, use my very best endeavours, cost what it will.

P E T I T I O N.

HERE throw yourself into the burning heart of Jesus, imagine you hear him lovingly say to you, "Child, fear not to lay your heart open to me; tell me all that troubles you; ask what you

you please. All my treasures are here; I am more ready to give than you are to ask." — With this assurance and confidence, humbly petition your dear Saviour for all that you want, but especially—
FIRST, For the forgiveness of all your past sins, and for an increase of true contrition, not only for having by them lost heaven, or deserved hell, but for having offended his infinite goodness, and been the cause of his bitter sufferings.—**SECONDLY**, For grace never to offend him again, [by such or such a sin]; likewise, for grace and courage in your temptations, necessities, &c. also grace and mercy in behalf of all mankind, living and dead, particularly relations, &c.—**THIRD**, That by a perfect conformity to his holy

holy will in all things, you may become daily more and more pleasing to him.—FOURTH, A happy death.—FIFTH, A favorable judgment.—Think now that you have all the riches of heaven within you, and that Jesus bids you take what you please, all is for you; exert yourself then with fervor, and say:—O my dear Jesus, what a wicked wretch have I been! what a share have my sins had in your sufferings! pardon me, and give me the tears of true contrition in this life, that I may not be forced to shed them in vain for a whole eternity. O that my heart might break with grief, and that I might die rather than ever offend you more.—Not only never suffer me to sin again, but make me good, charitable, humble,

humble, obedient, &c.—You do not, dear Lord, want any thing with me; you come only to make me happy. See then, dearest Jesus, what it is I want; see what poverty there is in this poor heart of mine, your present habitation; what tepidity, negligence, sloth, &c. You need but speak the word, and I shall be freed from all that displeases you; you will not then refuse me, since you did not refuse me every drop of your precious blood: Grant me then, dear Saviour, &c.—Jesus, Son of the living God, have mercy on me, and on N. N. I know you can cure us; do then, dear Jesus, make us according to your own most sacred heart. The favors I beg of you are not health, prosperity, riches, &c. No, they are

are the forgiveness of past sins, true contrition, grace never to offend you again, to overcome such and such temptations, difficulties, &c. [here name them] and that I, and all those I pray for, may become daily more and more pleasing to you, by a perfect conformity to your holy will, and the increase of faith, hope, charity, and contrition, which may bring us to a happy death, and a favourable judgment. O my dear Saviour, I know that I am to be judged, and it may be this very day: Now, you are all kindness and condescension to me; now, you importune me to ask favors, but I know that one day you will be my judge: I beseech you to be favourable to me then, and let me hear from you

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that

that happy sentence, “ Come, you Blessed of my Father,” &c. Do not let me hear that “ Go, you Cursed,” &c. — O Jesus ! my Lord, my God, and my Judge, do not suffer a soul to perish which you have redeemed with your most precious blood. O remain with me, now, my dearest Saviour, do not leave me ; that so I may never be separated from you hereafter. Amen.

Though we ought never to omit any of the fore-mentioned acts, yet we should insist more on those we are most affected with : As sometimes we are most touched with the sight of our sins, then, with Magdalen, we should weep for them at the feet

feet of our Saviour: At other times, full of admiration and gratitude, we should join with the angels in praises, offering him the love of all the blessed, and the fervor with which so many holy souls receive him: Again, full of our own wants, we join with the blind, &c. in exposing our weaknesses and miseries, begging to be delivered from them: Sometimes a great desire of giving one's self entirely to Jesus.

TAKE, dear Jesus, take all
I have; deprive me of this,
&c.

Sometimes, without asking any thing,
you may abandon yourself entirely
to him, telling him he is the ab-
solute master of all that is in you,

&c. Lastly, beg him to bless you, and to make you one with him. Another thing to be observed after communion is, that we should not tie ourselves to any set form of words; a few, with affection, are best, though no more than *Holy! Holy! Holy!*
&c. Saint Philip Nereus spent a whole night in praying for a sick person, and only used these words, “*My God, cure him; give him health.*”

After communion, we ought to be extraordinarily careful not to lose the fruit of our communion. This care chiefly appears three ways, which are also the surest marks of our having made a worthy communion:

FIRST,

FIRST, By a great fear of offending God, which will make us very cautious to avoid the least occasion of sin.

SECOND, By a great desire of shewing our gratitude to God all possible ways.

THIRD, By a great longing to approach again to this heavenly banquet. O when will the happy time be again of receiving Jesus Christ?

Imagine what a feeling our Blessed Lady, Saint Joseph, and Holy Simeon must have had, when they saw or carried our Blessed Saviour in their arms — have you the same?

DEAR

DEAR Jesus, now that I have seen, now that I have possessed you, what can I else wish or hope for?—Now that I have my Father, my, &c.

Before you quit the chapel say,

O Lord Jesus Christ, the comfort, happiness, and only good of my soul, I retire from you a little, but not without you. To your most bountiful love I most humbly recommend myself, together with all my relations, friends, and enemies: Love us, O Lord, and transform us, as much as may be, into a likeness with you. May I be wholly taken up in you and for you; that nothing else may be the object of my interior

terior or exterior actions but you,
my Lord, who live and reign,
&c.

T H E E N D.

